755 When a bad genie is supposed to inhabit a person's body, people gather together and make a frightful uproar around him, accompanied by the tom-tom. The object of this is to put him in a trance so that the genie finally becomes frightened and decides to go away.
[233] They use the same method for camels who are sometimes stricken with nervous difficulties.

A few years ago, a noble Ahaggar woman was subject to epileptic seizures. She had hallucinations and said she was possessed by an evil genie which she saw and felt in her. And so, each time the seizure occured, the people of her camp engaged in their /262/ habitual demonstrations. One day she got it into her head to get rid of her guest and slit her throat to allow him to leave. She wounded herself so badly that her life was in great danger for a long time afterwards. Scarcely had she recovered, however, when she had another attack and slit her throat a second time.

759 The surgery of the Kel Ahaggar is as elementary as their
752 medicine. First let us say that there are no surgeons among them, no more than there are persons known for their medical knowledge. Medicine and surgery are everybody's business; the knowledge that they possess is everybody's domain, and each Tuareg is able to care for himself or for the people in his camp. For surgical operations, nevertheless, the Enaden are called upon by preference,
752 since they are generally more adroit than the others. They usually
413 have small instruments that they make themselves -- forceps, instruments for baring the neck of teeth, scarificator, cupping glasses, tonsil cutters, etc. -- and with which they operate quite skillfully.

They have been very aptly compared to our barber-surgeons of days gone by. (1)

Some Tuareg scrupulously practice fasting, and the different Moslem holidays are now followed punctually. But along with that they keep the ahal, monogamy, and matriarchy.

Pagan survivals. -- Ten centuries of Islamism have not completely rid the Tuareg of their former beliefs. They still believe in the existence of an animated world peopled by elements acting visibly or invisibly, living in minerals, vegetables, water, etc. To be sure, these beliefs are growing blurred, dwindling and losing their intensity, but the Tuareg still live with them, even going so far as to practice certain rites, just as in the country in France.

Their belief in supernatural matter is more than we could possibly imagine. They believe in genii (ahinnen or imdounen) who inhabit the mountains, springs, steep places, and some trees. They protect themselves from them by numerous talismans, which they beg from the marabouts, or by the practice of exorcizing. The women are even more credulous than the men on this point. They consult the dead by going to pray on their tombs and ask them news of those who are absent.

Petrographic cults are still very much alive among the Tuareg. They believe that some stones are haunted, and to gain the good will of the spirits they place votive offerings in the form of pebbles nearby. Therefore, at the crossing of some mountain passes and some unavoidable paths one often finds enormous piles of stones imitating tumuli, or else many little piles placed on both sides of some camel trails. Some ancient tombs are the object of a quite peculiar worship, for example the one discovered at Tazerouk a few /308/ years ago by Captain Niéger. This tomb, on which lay several stone statuettes, polished axes, and numerous Neolithic objects, was still visited in recent years until the time when it was excavated by the French. The Tuareg deny this, of course, but the discovery of objects placed there recently (fragments of cloth, beads, etc.) proves it. The stone statues represented the Tibaradines, that is, "the maidens." They were supposedly a highborn woman and her servant who were turned into stone because the mistress